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LANGUAGE AND THE SOCIAL PURPOSE IN INDIAN EDUCATION*

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I should like to begin by thanking the All India Federation of Educational Associations for the honour they have done me in asking me to preside over the 38th Session of their annual conference. In view of the new and somewhat unfamiliar position I now occupy on the periphery of the Central Government, I must state at the very outset that what I am going to say represents my personal views and in no way commits the Planning Commission, let alone the Government of India.

Let me begin by giving you a brief review of the progress we have achieved in the field of education during the first ten years of planning. I hope you will forgive me if I hurl at you masses of statistics. I do this not only because it is the only way in which I can say something about the many fields of interest covered by your Conference but also because like a 'good' planner, I want to express myself in quantitative terms. To begin with, the number of pupils in elementary schools, who study in classes I to VIII and are generally within the age-group 6-14, has increased from 223 lakhs in 1950-51 or the pre-Plan year to 417 lakhs in 1960-61. The percentage of increase is 87 as contrasted with an increase of 42% in the national income. During the Third Plan

period, we hope to increase this number by another 212 lakhs or 51%, as against a target of 30% increase in the national income. You will see, therefore, that our progress in elementary education is and will be much faster than that in national income; and as you will find if you go on listening to me, this is true all along the line with respect to all the fields of education with one exception to which I shall pointedly draw your attention. The only sad part of the story is that in spite of this progress, the proportion of the school-going population in the age group 6-14 targeted for 1965-66 will be only 63.6% with 47.8% for girls and 78.4% for boys. While the target for girls' education is still significantly less than that for boys, the special attention we are paying to the former is seen by the percentage increase over the 15 years of the three Plans which is set at 287% as against only 144% in the case of boys.

In the case of secondary education, i.e., in classes IX to XI, enrolment has increased from 29.6 lakhs to 52.6 lakhs or by 78%. The proportion of girls in the total is 27%, while the percentage in their enrolment over the 15 years is expected to be 104 as against 72 in the case of boys, which is indicative of the

* Presidential Address delivered at the XXXVIII All India Educational Conference held at Baroda on 26th December, 1963.

greater attention being paid to girls' education after the advent of planning.

Progress has been much more rapid in the case of higher education. Enrolment in arts and science colleges, including intermediate colleges, has increased from 3.3 lakhs in 1950-51 to 8.4 lakhs in 1960-61 and is expected to reach 12.2 lakhs in 1965-66. Thus, over the 15-year period, the percentage of increase is expected to be 270. In the case of professions, technical and other special education, progress is expected to be still faster, enrolment being expected to increase from 98,000 in 1950-51 to 4,60,000 in 1965-66 or by 369%. Thus, over the 15-year period covered by the three Plans, enrolment is expected to increase by 63.6% in the case of elementary education, 78% in the case of secondary education, 270% in the case of higher education in the arts and sciences and 369% in the case of higher education of the professional, technical and other special varieties. These figures bespeak a record of which the country can certainly be proud.

Quantity, however, is no substitute for quality, especially in a field like education; and it must be confessed that, by and large, this quantitative expansion in enrolment at various levels has been accompanied by deterioration in quality and fall in standards. There has been overcrowding of classes, unfavourable teacher-pupil ratios, shortage of equipment in laboratories and libraries, inadequate facilities for extra-curricular activities, shortage of trained teachers and appalling wastages by way of failures at examinations. Apart from this deterioration in the technical quality of the education imparted in this country in recent years, there is also the growing problem of student indiscipline and the continuing barrier between the *elite* and the masses in the matter of knowledge and communication. There is also the failure on the part of the educational system to achieve emotional integration primarily because of the failure to establish inter-communication between the different Indian languages and between the vast masses of the Indian people. Except for the superficiality of knowledge attri-

butable to the newspapers and a consequent general leavening of political interest and consciousness on a national scale, we do not find the play, of reason, logic, analysis, scientific temper, and creative thinking running through our vast society either vertically through each language group or horizontally over the different language groups. There has been no significant output of creative or analytical or path-breaking writing in India, despite 16 years of independence and substantial expenditure on higher education. Nor has there been that intellectual interplay between the classes and the masses that is so essential for national integration or social cohesion or co-operative endeavour. In view of the comparatively little attention that these problems have received at the hands of educationists as also because of my long and deep interest in the subject, I propose to confine my observations to this rather neglected field of language and the social function that our educational system should and is performing in India today.

Let me begin with the problem of communication between the masses who dwell in the different States of India. The problem is not so difficult in the case of unilingual countries like England or France or Germany. Their inter-communication among the masses is simply a matter of universalising literacy. In the case of a multi-lingual State like India, however, the problem is not merely one of literacy in one's own language but also in an additional language which would be understood by all the masses of the country. Obviously every Indian, whether boy or girl or adolescent or adult, must be literate in two languages, his or her mother tongue, and a common or link Indian language. The fathers of our Constitution, many of whom are fortunately still with us, recognised this need and wrote it into our Constitution. Hindi in the *nagari* script was to be the link language; and education was to be free and compulsory upto the age of 14. Unfortunately, the adult did not figure in the picture, the directive principles containing no clause on

either adult literacy or adult education. After 16 years of independence, and twelve years of economic and social planning, we find that adult literacy is still far from being universal, that for all practical purposes there is no effective link language among the multi-lingual masses, and that even in terms of elementary education, universality still remains a goal to be achieved in the future. We have not been able to establish therefore inter-communication among the masses of India, whether young or adolescent or adult. How then can we build an effective mass base behind our nation or popular participation or co-operation on a national scale in matters cultural, or social, or economic, or even political? If Hindi in the *nagari* script is not acceptable as link language let us say so and seek an alternative. If English is preferred as a link language among the masses, let us say so and go ahead with means for implementing the same. What I do not understand is the present situation in regard to language in India. The masses have no link through language; the classes are linked through English but have no link whatever with the masses whose languages are different from their own. In fact, they are even de-linked from their own lingual masses because of the alien medium of instruction through which they climb into the ranks of the elite. Linguism and with it separatism is bound to grow if the multi-lingual masses have no common link language; and class conflict and social instability is certain to develop if the classes have no intellectual and two-way communication with the masses. And yet we are neither exerting ourselves to achieve 100% adult literacy nor establish a link language between the multi-lingual masses nor stimulate a two-way traffic of communication and understanding between the classes and the masses through media of instruction that are common to both at least in each individual state. This is an unnatural situation, and is bound to prove a continually growing threat to the social and political stability of the Indian nation and hamper

our attempt at accelerating economic growth through better utilisation of the country's human resources. It is a situation that has in it a built-in state of disequilibrium; and it cannot last. I think therefore it is high time that we apply our minds to this problem and try to find a solution that is realistic and practical and at the same time consistent with the long-term interests of the country.

The first thing to tackle is the question of adult literacy and the establishment of a link of language between the multi-lingual masses. This can be done only if we go in for a crash programme of adult education by harnessing all the educated people in the country, whether teachers or students or governmental officials or non-officials to the task of making the country literate within a period of 2 or 3 years. We have examples before us of countries which have done this: and there is no reason why we cannot do it in India if we plan our action in a decentralised and detailed manner, with villages, and urban mohallas, streets and even chawls as the basic units for the programme. Whether it is family planning or increasing agricultural production or adopting new methods of production or going in for co-operative organisation or developing a rational and scientific attitude, literacy is the essential pre-condition for success. What is needed is a bold and imaginative, if unorthodox programme, and a specific organisation that is charged with its implementation and is given the necessary resources for the purpose.

The programme is not merely one of extending literacy. It also includes the mass production of adult reading material and literature and the setting up of reading rooms and libraries, both static and mobile, all over the country, with their number equalling at least those of middle schools, if not of elementary schools. The programme should not only aim at making the adult literate in his own mother tongue but also in the mass link language which presumably will be Hindi. To facilitate the speedy implementation

of the latter and overcome linguistic prejudices, I would advocate the teaching of Hindi in the various regional scripts. If adult reading material in Hindi is made available in the different regional scripts, on the basis of a basic Hindi which will be based on a limited vocabulary and accompanied by the production of concise dictionaries for each regional language with Hindi, then it should be possible within a comparatively short period to make the entire adult population of India literate in Hindi at least to the extent of understanding the spoken word. This is of course not literacy in Hindi in the real sense of the term; but at least it will make for oral inter-communication and promote mobility. It will also stimulate those who thus get interested in Hindi to go in for real literacy in that language.

The ideal solution for a multi-lingual country like India is to have a common script. But even a common script is regarded with apprehension by the votaries of each language who feel that it may lead to the eventual replacement of their own language by that whose script is used as the common script. This is the reason why even Bengali or Gujarati people whose script is so akin to the *nagari* script are reluctant to give up their traditional scripts. People are as fond of their script as of their language; and one has to respect the feelings of the people, certainly in a democratic society. Under the circumstances, the realistic solution I suggest is the adoption of an additional script for all Indian languages which would be a common script. Whether this additional script should be the Roman script or the *Nagari* script is a question that has both technical implications and emotional undertones. But the need for a mass link language as well as for easy inter-communication between the different Indian languages is so imperative that I for one would be prepared to accept the Roman script as the additional script. Those, the script of whose language is *nagari*, have no reason to complain, as their script will remain intact and continue to be used by them.

Those whose script is not *nagari* also have no reason to complain; either, as their own scripts will also remain intact and in use; and at the same time the additional script through which they will learn the national link language as well as other national languages will not have the psychological inhibition that the *nagari* script seems to have for important minorities like Muslims and Christians and important language groups like the Tamils and the Bengalis. At the same time, it will facilitate the learning of English which we all value so much, as the Roman script is common to that language as well. In addition, there will be no question of additional burden on non-Hindi groups that the adoption of Hindi as the official link language will impose; nor will there be the additional burden imposed on the Hindi group by the adoption of three language formula with its three scripts. Every one will have only two scripts and three languages instead of three scripts and three languages. The rational solution I recommend for the Indian language problem is a two-script and three languages formula. I suggest that this will avoid passion, ensure economy, and secure the speedy implementation of the three language formula. The only unfavourable feature is that it would be more expensive than if the country had only one language or only one script. But since the country cannot have one language and will not have one common script, and at the same time, the country must have a link language for the masses and ease of inter-communication between the different languages, we must accept the additional expenditure involved as an unavoidable incidence of national development. After all, we are spending hundreds of crores of rupees on national defence and heavy industries. Spending a few crores more on making the masses of India literate, and on establishing communication between the different Indian languages should not be frowned upon; for it is not only for achieving an objective good in itself but also one which is basic both to defence and development.

Then there is the problem of achieving inter-communication and a two-way traffic between the classes which is so closely linked up with the medium of instruction at the higher stages of education. Apart from this, the medium of instruction assumes vital importance from the point of view of educational soundness and the release of creative energies and full utilisation of intellectual ability on the part of those who go in for higher education. Fortunately, there is no difference of opinion on the principle that the best medium of instruction is the mother tongue. But the acceptance of this principle is only in principle. In actual fact, all kinds of difficulties are raised in its implementation; and for all practical purposes, we are still as far away as we were before independence in the matter of using the mother tongue as the medium of instruction. Let me briefly dwell on the 'practical' objections that result in the non-realisation of the theoretically accepted objective.

To begin, there is the widely expressed fear that having the mother tongue as the medium of instruction in higher education will result in breaking up the unity of the country and that therefore there should be only one medium of instruction for the whole country. As this cannot be Hindi due to opposition from a number of non-Hindi regions, the compromise offered is that it should be English, which being equally foreign to all language groups in India is therefore treated as equally welcome to all the people of India. The additional argument is offered that as English is fast becoming the international language *par excellence*, and as the world is narrowing and India has an important international role, using English as the medium of instruction increases our international importance. The argument is also advanced that as the Indian languages are not well developed in science and technology, English alone can be used as the medium of instruction in these branches of higher learning.

Let me examine these arguments one by one. There is no doubt that if India

could have one language as the medium of instruction in higher education and if this is also the link language between the multi-lingual masses, that would enormously strengthen the forces of national unity and development. The only language that can satisfy this double test is Hindi. Unfortunately, the political climate in India at the moment is not favourable for the adoption of this ideal solution. That therefore we should go in for English as the medium of instruction is a solution that I do not understand. First of all, the medium of instruction at the pre-university stage is the mother tongue; and even, at the university stage, the medium changes with a foreign language, with the result that the majority of those who go in for higher education are all the time struggling with expression, go in for memorising, and get no real or living contact with the subjects they are supposed to study; and many of them fail in their examinations. Intellectual resources thus got underutilised, creative thinking gets killed at birth, and higher education gives but little stimulus to social or cultural or economic development. Those who are able to handle the language well are those who study in convent and other expensive schools where the medium of instruction is English. These belong to the higher income groups and their proficiency only results in the accentuation of inequalities of income and wealth and makes non-sense of the so-called equality of opportunity that we all swear by as our social ideal. In addition, they constitute a class who, with the exception of the politicians, do not have any dialogue with their own people but got together in a separate caste that tends to look beyond their national frontiers for appreciation and communication. The solution that is being offered for this phenomenon is to improve the knowledge of English. So English is being taken back almost to the very beginning of school education, to the third class, so that even in schools, creative energy, intellectual effort and knowledge in terms of subjects, and national and social integra-

tion will all get clogged and ineffective. The ultimate way this will go will be to hit all Indian languages and instal in their place a foreign tongue that will delink the country from its heritage and its traditions, and the imponderable many things that constitute the essence of nationality. Language after all is not merely a medium of communication, it is also the repository of the life and culture of the people. Surely we do not want to denationalise India in the name of strengthening its national unity. The advocates of English of course would hasten to disclaim this picture; and would assert that they want English as a medium only for the transitional period and that eventually it will be replaced by the mother tongue. But how is this going to be done? If something is transitional, it must be accompanied by ways and means for the termination of the transition and the emergence of the accepted solution. But I see nowhere any real or effective step for the termination of the transition or the bringing in of the new order. On the contrary, I see only more steps being taken to strengthen the forces that will make the transition a permanent state of our educational system. I see no steps that will tend to bring in the new order.

The argument that unless we continue with English as the medium of instruction we will lose our position in international councils is too simple-minded to need a serious answer. The non-English would still continue with media of instruction other than English and they have not become international ciphers. To say that many of them are introducing English as an additional language in their secondary schools is not an argument in favour of continuing English as the medium of instruction in India. It is certainly an argument for English not being thrown out of the Indian educational system. But nobody wants to do so. Those who are opposed to the continuance of English as a medium of instruction in higher education are wholly in favour of continuing the study of English as a compulsory language in secondary education and to the extensive use of Eng-

lish as a medium for acquiring an entry into the vast storehouse of knowledge that is available through the English language. There should be no difficulty in India maintaining her international position even after she has taken to her own languages as media of instruction, certainly to the extent that this depends upon the command that Indian representatives will have over the English language.

The argument that science and technology should be taught only through English is an argument that continues to astonish me in spite of the number of times that I have heard it. Denmark is a small country whose population is smaller than that of the smallest of the States of the Indian Union. Same is the case with Finland, Sweden, Norway, Holland. All these countries have won distinction in science and technology; and yet none of them use English as their media of instruction. It is not necessary to mention that Russia, Germany and Japan are all highly developed nations in science and technology nor should it be necessary to add that they do not use English as their media of instruction. To suggest that Indians cannot learn science or technology unless the medium of instruction used is English is not reasonable either in the light of foreign experience or even in that of the intelligence capacity of the Indian people. If the vocabulary is wanting, it will come in time; and in the meanwhile, there is no reason why we should not borrow English or other foreign words for expressing technical or complicated ideas. Nor must we forget that much of the language used is in symbols and mathematics that have an international script. We must not also imagine that having Indian languages as media of instruction means that students and teachers will not read books or journals in English. To know English and use it for reading books and journals is one thing: to use it as a medium of instruction is quite another thing. When one's own mother tongue is the medium of instruction and when one also knows English and uses it for acquiring the knowledge available in the English language, one

not only acquires knowledge and competence in the subject, but also one gets more interested, one's creative energy is stimulated, and one writes and speaks in one's own mother tongue, thereby enriching the language and making the knowledge in question available to all the people who belong to his language group. It is this that the *elite* and the people get intellectually linked, there is two-way flow of ideas and opinions, and the people as a whole get benefited by the knowledge and contributions of the *elite* and learned amongst them. Only in this way can intellectual sustenance and socialist content be given to Indian democracy.

I hold therefore that while it is not possible to replace English by Indian languages as media of instruction immediately and without preparation, we must lose no time in starting on the measures necessary to effect this change. The measures required are not just translation of books written in the English language. No doubt there must be some translations, but no translation programme can give our students or teachers or other educated people the knowledge that knowing the English language well enough to read and understand writings in the English language can give them. An essential condition of replacing English by Indian languages as media of instruction is the giving of adequate competence in the English language. The student and the teacher must know English; and must use English books and journals; but the lectures will be in the mother-tongue, the answers will be written in the mother-tongue, and subsequent writings, original and otherwise, will be in the Indian languages concerned. This will not only ensure the maintenance of standards and keeping pace internationally in the realm of knowledge, but it will also mean that the creative genius of the many millions of our people will grow and flower. Then, in a matter of few decades, we will have foreigners learning Indian languages to acquire the knowledge contained in their writings even as today Japanese and Russians learn English and Americans and Englishmen learn Russian and

German. What I am visualising may appear to be an idle dream today. I have no doubt it will become a living and powerful reality if only we have the strength of mind to believe in ourselves, the wisdom to combine our own media of instruction with continuing knowledge of English as a language and use of the same for extending our knowledge, and the patience to put up with the stresses and strains inevitable in the transition from English to Indian languages as media of instruction. With our size, our numbers, our heritage, and our intelligence, we should be making contributions to knowledge many times that of the small countries of Europe who today lead us in the intellectual world. And we can do so if only we will universalise knowledge among our people and this we cannot do as long as we use a foreign language as the medium of instruction in higher education.

I must ask your forgiveness for having spoken so long and that too on such a possibly dull subject as language in relation to the social functioning of education. But I would beg of you to realise that education has to be for the many and not just for a few. Remember also that in a multi-lingual country like ours that is seeking both to build itself as a nation and mobilise its human resources for speeding up its economic development, the language problem is by no means the least important of its educational problems. The sooner we solve this problem, the better it will be for our future both as a nation and as an economy.

In conclusion, I would like to make a personal request to your Conference. You have a long and cherished tradition in the field of educational thinking. Your activities cover all branches of education, and you are all teachers and educators. Would it not be possible for you to bend your energies to an understanding and solution of this most crucial problem in the field of Indian education? Quality, standards, creative contributions, the flowering of the Indian intellect with the new Indian renaissance, all these hang upon the correct solution of the language prob-

tem ; and so does the fulfilment of the social purpose that we seek to pursue through our educational system. We have five year plans in our country. We are now in the middle of the Third Five Year Plan : and we are already beginning work on the Fourth Five Year Plan. These plans are not just economic plans. They are also social plans ; and they seek to build a new society in our land and bring new life and light to the many millions of our people. And educational planning is a part of our overall planning. May I suggest to your association that they should set up a working group to consider education in the Fourth Plan not only with reference to the language problem on which I have spoken so much but also with reference to all the

other problems that educational planning involves such as standards, examinations, teacher training and the status, role and conditions of service of teachers as a class. May I also suggest that you may hold a special session to consider the report of such a working group and then present your findings and recommendations to the country as a whole and more particularly to its Planning Commission. I can assure you, now speaking as a member of the Planning Commission, that the Commission will welcome such a contribution on your part and will give it the most respectful consideration in the formulation of the Fourth Plan. I hope and trust therefore that you will lend a sympathetic ear to my request.

Thank you.

SRINIVASAVARADHAN'S WORK FOR CAUSE OF TEACHERS IN LEGISLATURE

Tributes were paid at the Madras Legislative Council to the services rendered by the late Mr. T. P. Srinivasavaradan both as educationist and as legislator, when the House met, Dr. P. V. Cherian, Chairman, presiding.

The House passed a condolence resolution, all members standing in silence for a minute. The Chairman then adjourned the House for the day as a mark of respect to the memory of Mr. Srinivasavaradan.

Dr. Cherian gave a brief sketch of Mr. Srinivasavaradan's career and said that being an eminent educationist, he was deeply devoted to the cause of education and the welfare of teachers.

Mr. R. Venkataraman described Mr. Srinivasavaradan as a "model legislator", who always brought to bear an independent judgment on all problems.

Dr. Lakshmanaswami Mudaliar described Mr. Srinivasavaradan's contributions in the field of education as "many and varied" and said he played a significant part in all provincial and all-India educational conferences.

ASSEMBLY'S CONDOLENCE

The Madras Legislative Assembly condoled the death of Mr. T. P. Srinivasavaradan, sitting member of the Legislative Council, the members of the House standing and observing two minutes' silence as a mark of respect.

COLERIDGE'S CONCEPTION OF EDUCATION

V. VARADAN, M.A., M.Ed.

Coleridge's views on education are best seen in his lectures on 'Education' and in Coleridge on 'Logic and Learning', edited by A. D. Synder. Other references are found in the 'Friend', in the Letters and in 'Table Talk'. Having been in close touch with Pestolozzian philosophy for a long time, he had a staunch belief in the education of the child first and the subject matter next. Since it is in conformity with the modern views, his views sound radical in some quarters even now. But it should not be forgotten that he was a conservative in his outlook, in so far he held the view that education should be in the hands of the church. He also firmly believed in what we call the 'downward filtration theory'.

ON THE PURPOSE OF EDUCATION

Having been a practical man to the core, the poet declared that 'education is to man what the transmission of instinct is to animals'. Education is not pouring something in — a truth with which we all agree fully — but it is to educe, to call forth," as the blossom is educed from the bud, the vital excellencies are within, the acron is but educed, or brought forth from the bud." In education its object and its end would only be pernicious, if it did not make men worthy and estimable beings. As such reading and writing should be regarded as only a means to an end in the process of education. Mere acquisition of knowledge at the expense of understanding is harmful to the fundamental purpose of education, i.e. 'to know our own knowledge.'

ON THE METHOD OF APPROACH

This naturally indicates the evil effect of 'cramming' — about which we talk so much in theory but do too

little in practice, because we find it difficult to practice—so much knowledge that are seldom useful in day-to-day affair. Coleridge declared in his seventh Lecture in Bristol on November 18th 1813, that " . . . a child should be child-like and possess no other idea than what was loving and admiring." (New System of Education.) He preferred the naturalistic method, namely that education should commence only when the child 'has come to years of discretion.' He was against imposing anything that was not favourable to the child. He declared in 'Table Talk' that "Natural method should precede the scientific method." Care of health should be given preference over the subject matter and the child must be kept out of harm's way. Again in the Friend he has pointed out :

"Alas ! how many examples are now present to my memory of young men, the most anxiously and expensively be-school mastered, be-tutored, be-lectured, anything but educated ; who has received arms and ammunitions instead of skill, strength and courage ; varnished than polished, perilously over civilised, and most pitiably uncultivated . . . All true and living knowledge (must) proceed from within . . . never can be infused or impressed." He characterised the pupil of his days as "Walking Advertisements" because they were never able to get at true education. True education 'should awaken the method of self-development.' It should not result in 'storing the passive mind with various sorts of knowledge, most in request, as if the Human Soul were a repository of banquetting-room', but it must, as he pointed out in his 'On Method' "place it in such relation of circumstances as should gradually excite its vegetating and germinating powers to produce new fruits of thought, new conceptions, and imagination and ideas." To shape, to dye,

to point over, and to mechanize the mind, he designed, as their proper trade to the Sophist, against whom he waged an open and unremitting war.

ON THE EDUCATION OF THE CHILD

Emphasising the need of love, especially in the education of the children, he reminded us, how the child receives its first education from 'mother's touch', and referred to it in his Philosophical Lectures as "...an extended touch by promise,....The sense itself, the sense of vision itself, is only acquired by a continued recollection of touch...." Therefore in the education of the child love should be first installed and out of that obedience should be educed. That is why modern educationists prefer '*women*' teachers for lower standards—whether our motives are fulfilled or not is a different question.

ON IMAGINATION

He placed much emphasis on 'the growth of imagination', and he assigned this task of 'bringing before learner the work of imagination', to the school. Imagination is the air in which a new knowledge breathes as it is the salt preserving the savour of the old. That is why the teaching of poetry is getting more popular day-by-day. He has referred to this several times in *Athenalum*, (*Bristol Gazette*). "The ideas of a child were cheerful and playful, they should not be palsied by obliging it to utter sentences which they could not comprehend nor the heart echo; our nature was in every sense a progress, both body and mind." He has revealed the truth that a child never remains idle and at the same time cautioned us by saying "It was a great secret in education, that there should not be a single moment allowed a child in which it should not learn something — the moment it had done learning it should play — the doing nothing was a great error; the time that children are rendered passive, is the time when they are lead into evil." Hence never

allow the child to be passive the principle on which the 'child-centered curriculum' has been evolved.

ON TEACHER TRAINING

Coleridge has extended his views on the training of teachers also. He deprecated the method of emphasising too much on the subject matter to the utter neglect of developing 'self-understanding and self-development'. For these subject — matter, will not last for long time, 'however earnest he (the trainee) is, and however retentive his memory happens to be.' As a result all that he preserves is some 'dislocated fragments of all that theory, psychology, history and method'. This 'dislocated fragments' will not be useful for the trainee except for the examination purposes. What is needed is not the "permanence, of memory but the permanence of being and power." In other words 'unity of self' is more necessary than a 'multitude of facts amassed and conveyed'. He complained — which is applicable even to the present system of teacher training — that the training is too much concerned with specific information that can be conveyed from without. Hence the need for 'unity and method' which are the qualities of educated mind.

ON THE SOCIAL CONDITIONS OF THE TEACHER

Referring to the social conditions of the teacher of his own days, Coleridge remarked that teachers of youth are by a necessity of their present condition, either unsound or uncongenial. He posed this question—which is relevant to be posed even now—"Has any one known a teacher of youth who, having attained any repute as such also retained any place in society as an individual?" The main reason for this is that 'they who have to teach, can never afford to learn.' In Allsop he has beautifully summed up the social conditions of the teacher as follows:—

"Those who have to teach, a duty which if ably discharged is the highest and most important which society imposes, are placed in such a position

that they necessarily acquire a general or generic character, and this, for the most part unfits them for mixing in society with ease to themselves or to others. Is this just, is it for the advantage of the community that those to whom the highest and the most responsible trusts are confided, should be rendered unfit to associate with their fellowmen by something which is imposed upon them or which they are made to acquire, as teachers? Does not society owe it to this meritorious, class, to examine into the causes of these peculiarities with a view to remove ascertained evils, or by developing them to bring constantly before our eyes, the necessity in this case of results, which at present have such evil influence upon more genial feelings of so large, and every way estimable and intelligent a portion of our fellow men."

Thus he argued for the welfare of the teacher's world and hence we regard him, even now, as our best friend and supporter.

ON THE NEW SYSTEM

Outlining the 'Monitorial System' of education, the poet-educationist, showed how instruction must come from the Master. It is the boys teaching boys in which the teacher will act as a guide. This gives the boy an opportunity to take an active part and the teacher to observe that there are no deviations from proper method. This will lessen the labour of the teacher and will improve the teaching method. Coleridge was careful enough to see that nothing was imposed on 'Slow learners', to use the modern term. In other words even in the eighteenth century, he had fully realised the need for "individualising instruction". Having much faith in the individual differences he has said, "If a boy cannot learn three times, give him two, if not two, one, if not one, half, the levels of capacity must be found."

ON PUNISHMENTS

Coleridge was—as we are—for a minimum of punishments and declared

in *The Statesman Manual*, "The true perfection of discipline is the minimum of punishments". Again, while outlining his New System of education he has pointed out, "...let the teachers be as humane as he will, temper will sometimes predominate, therefore certain punishments should be apportioned to certain faults. Corporal punishment was not less disgraceful if administered as some adverting cox comb pretended...the substitute was worse than the original." Further he said, "children never should be made the instrument of punishment farther than the taking of one another's place; never should be taught to look with revenge and hatred on each other: Five minutes confinement from play would have more effects on boys than whipping."

CONCLUSION

Thus through out the principles of Coleridge on education we find only what is applicable to 'modern mind'. His emphasis on deep learning, self-development, the need for changing the teacher training, the minimum of punishment, etc., are all in analogues with modern mind. Herein we see that he has rejected what the modern world has rejected and his suggestions are only what the best mind of the present day world can afford. He has never failed to warn the teacher against inadequate preparation and often repeated that a teacher should be a 'mature adult,' and that 'the authority of the teacher is constituted in part by his pupils' recognition of his sincerity, in part by the worth of the standard he upholds'. Thus indirectly he indicated the fact that the teacher's world will be respected only by its own behaviour. We should not demand respect but should command it from the society by fulfilling our duty properly. Thus we see in Coleridge a modern mind, which is the characteristic of a genius, and we are adopting these principles of Coleridge, thinking that they are modern and forgetting at the same time that they are as old as Coleridge himself.

SOVIET TEACHERS : WORK AND SALARIES

AN APN FEATURE

The Soviet teachers' training institutes graduate about 120,000 diploma specialists every year. At present their total number exceeds 2,000,000. But the demand for teachers in the USSR is so great that schools sometimes employ teachers with incomplete higher education. They are given the possibility of graduating from an institute by correspondence, without discontinuing their work. To appear in the exams. the teachers are provided with additional paid leave up to 40 days.

The state also defrays the expenditure involved in connection with the travel of young specialists to the places of their future work after they graduate from an institute.

When enlisting a person for work, only his knowledge and teaching qualities are considered. Social origin, racial or religious distinctions do not matter.

CONDITIONS OF WORK

Every teacher has a fixed instructional load, i.e. a certain number of lessons in his or her subjects. The administration has no right to increase or decrease the teacher's load or transfer him to another school without his consent. When reduction in the load is inevitable the teacher is paid the same salary until the end of the school-year.

If, however, the administration exceeds its authority the school trade union organisation will see to it that his or her rights are restored. The latter's decisions on labour disputes are obligatory. In the last resort, the administration may be forced to comply.

Teachers can be discharged only in exceptional cases, for instance, for poor preparations for the lessons or low quality of instruction.

However, even in such cases a sanction of the trade union is required, for it has the right of veto. If the majority of the school trade union committee, elected by secret ballot, says "No", the teacher cannot be discharged, no matter how bad his relations with the administration may be.

Teachers are given two-month holidays with pay. During vacation time, not coinciding with their holidays, they are also paid their salaries.

FACILITIES

Village teachers are given flats with heating and lighting free of any charge. In countryside, the state builds dwelling houses for teachers at its own expense.

The teachers of village schools wishing to build houses on their own are provided by the state with long-term credits on favourable terms and a free plot of land, a quarter of a hectare in size, which is also tax-free.

Women teachers make up 70 per cent of all the teachers in the USSR, according to the statistics. Soviet law prohibits the refusal to employ prospective and nursing mothers.

Apart from their two-month annual leave, women teachers expecting a baby are given four-month leave with pay, following which the place of work for them is kept vacant for another three months.

Old age and disability pensions for teachers are the same as for people of other occupations in the USSR. All the men and women teachers in the USSR without exception are entitled to a pension. Old age pension for men is fixed at the age of 60 (with a minimum of at least 25 years of service) and for women at 55 (with the record of service of at least 20 years.) The amount of pension comes up to 50 to 100 per cent of monthly salary.

Moreover, the teachers enjoy certain privileges. With the record of service exceeding 25 years, 40 per cent of their salaries are added to their pensions. This pension is provided irrespective of the age and condition. A teacher receiving a pension can go on working or retire.

Many teachers are entitled to a pension for long service already at the age

of 45 to 50. Therefore, more than 80 per cent of them go on teaching at school, while receiving a pension for long service.

Long service pensions, just as all the state pensions in the Soviet Union, are paid out by the state, i.e. without any deductions from the salary. Pensions of all types are exempt from taxes.

A meeting of condolence regarding the sudden demise of Sri T. P. Srinivasavaradan, former president of the Union, was held at 5-30 p.m. on 6-1-1964 at the Hindu High School, Triplicane, under the joint auspices of the S. I. T. U. and the Madras Teachers' Guild. Among the distinguished representatives of the various institutions

and district guilds, Sri S. Balakrishna Joshi, Rev. D. Thambusami, Sri A. K. Sitaraman, Smt. Sarasvathi Srinivasan, Sri S. Swaminathan and others spoke about the work done by Sri T. P. Srinivasavaradan and about the irreparable loss of the teaching fraternity on account of his demise. The following resolution was passed unanimously.

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TEACHER'S WORLD

OXFORD UNIVERSITY PRESS

38th ALL INDIA EDUCATIONAL CONFERENCE, BARODA

RESOLUTIONS

1. The 38th Conference of the All India Federation of Educational Associations places on record its deep sense of sorrow for the loss that the world, the cause of world peace and international co-operation has suffered by the death of President J. F. Kennedy of U.S.A., who was a great friend of India.

2. (a) This Conference places on record its sense of bereavement in the sad demise of Sri K. M. Panikkar, a great educationist, historian and a diplomat, who had once presided over the Conference ;

(b) This Conference places on record its sense of bereavement in the sad and sudden demise of (A) Principal A. K. Sen of Vidyasagar College (Suri) who was our Federation Secretary for the College and University Education Section for a number of years and of (B) Sri T. P. Srinivasavaradan of Madras who was closely associated with the Federation for about 30 years in various capacities.

3. This Conference places on record its sorrow on the loss that the country has suffered in the tragic demise of five top officers of the country's Defence personnel.

4. This Conference expresses its deep gratitude to the Asia Foundation for the aid given to the Federation in the publication of the *Indian Education*, the monthly journal of the AIFEA.

5. This Conference expresses its gratitude to Sri H. C. Dasda (Minister of Railways), the Government of India and the Railways for the renewal of railway concession facility of the delegates attending the Conference and requests further that the railway concession in favour of teachers for going out on educational tours may also be restored.

6. This Conference thanks the State Governments of U.P., Kerala, Punjab and Mysore which have granted special casual leave in favour of teachers attending the Annual Conference and requests other State Governments to sanction similar concession to enable teachers to attend the Conference.

7. This Conference thanks Dr. M. M. Chakravarty, Chairman of the Reorientation of Education Committee and Dr. R. K. Bhan, Chairman of the Secondary Education Reorganization Committee for the reports submitted by them to the Conference and requests them that the suggestions made in the Conference on these may be embodied therein and the report as finalised be submitted to the President by the 31st March 1964.

8. This Conference authorises the President to set up a Working Group to draft an Educational Plan for the country for incorporation in the Fourth Five Year Plan by the Planning Commission. The Plan may make recommendations on the various stages of Education and consider the problems relating to (i) Duration of Courses and Curricula, (ii) Study of languages, (iii) Examination Reform, (iv) Teaching facilities, and (v) Status and Social conditions of teachers.

The working group while making its recommendations may also consider the reports of the Educational Reorganization Committee and the Secondary Education Committee submitted to the All India Educational Conference.

"This Conference regrets that many States have not yet implemented the recommendations of the Central Government re: introduction of Triple-Benefit Scheme for all teachers and urges upon them to introduce the scheme with retrospective effect from the beginning of the Third Plan period."

DAILY RECORD OF A CASE HISTORY

S. JAGANNATHAN, Saidapet.

(Continued from previous issue)

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1 9 1 Naming a group of people in a picture in terms of relations in uncle's house. Calls சீடை as கோலி also கோலி அப்பிச்சி Says இஞ்ஜின் after sister. Nods head like blood-sucker. ஒணன் தலை எப்படி ஆட்டு கிறது? Points to ஒணன் with fingers and says அதோ! அப்பிச்சி எதில் பண்ணுகிறது? நெய்: Without calling mother, answering Nature's calls of his own accord in the presence of father. Holding a piece of tin on head sells கோ (தயிர்) Attempts to get down from cot. Needs help. Recognises boy, baby in the picture. கீக்கா by looking at a kettle in the picture. குழாய் திருப்பினால் என்ன வரும்? தண்ணி also ஜலா. Asks brother to show him பொம்மை Says இஞ்ஜின் in picture of train. Also says டெயின். These stages are recognised and named. பாபா, பையா, மாமா, தாத்தா. The last in picture. Looking at a girl in the street calls her அக்கா. சால் செப்பு (செருப்பு) recognises in pictures. Tries to say குருவி instead of his கி. Plays hide and seek in Temple. Goes round, peeps out and again retraces step. (97.5) Throws it in the street. Wants it again. Spreads mat and goes in search of தலையணை. Stands in drizzle and says தண்ணி. Also says மழை. Looks up. A few drops fall on head. Closes eyes and opens. Repeats கொக்கு திக்கா கொக்கு திக்கா காகா very

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often. Calls கத்தி as திக்கி. Sees brother's nails dirty and says ஆயி. Showed his nails for being cleaned to-day with calmness. Goes to corner, hangs down head, comes along slowly. Hits sister and runs back, and thus plays in pial. Imitates street vendor selling சாமான், ரிப்பன், மாம்பா. Looking at dirt says ஆய், பி. Also says மூடி for lid. Throws lid and tin in street. Brother hides it in back under shirt. Hit him on the back and at the sound of the tin pulled it out and was pleased. Made friends with children in Vaidyanatha Iyer's house, went into kitchen and comes out after some time; but no talking there. Points to சேங்கு (heat boil) and sometimes misnames it.

1 9 2 Says தொப்பி by looking at a picture of a cap. Names actual cap also latterly as தொப்பி. Speaks to crow. ஒடி, காக்கா ஒடி காக்கா With particles of rice goes after hen throwing rice particles. Watches crow and hen eating நொய்த்துணுக்கு. While wanting to come down from pial says கீழே. வாசல். Not clearly understood. Wants a bright coloured ticket (wedding card) and says நன்னா. Says பந்து as தம்பு, கத்தரிக் கோல் is also கக்கி. Gets up cot easily himself and jumps on it saying தம் தம் Also says நான்தான், நீதான் just in imitation. Drag's small toy

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cart. Lead point is now ஊக்கு. Says குடை, குதிரை indistinctly. Goes with servant maid to Bazaar. One boy in the picture cards is named after his uncle's son Jaggu. (100.7)

1 9 3 Felt hungry in the morning. After Horlicks is in usual humour. The nut cracker is also தக்கி. Standing in a room with doors closed asks யாரு? When hearing father's voice outside the room in the hall. Names jaggery வெய்யம் : கத்தியால் என்ன நறுக்கலாம்? Ans.: மாம்பா. Calls ant ஏறும்பு from today. Was taught through a picture of ant by brother. On looking at the picture of an umbrella says குயை, looks for the umbrella in the house, points to it and says இதோ, குயை Basket is கூயை. Mouse is சுண்ணை. Answers Nature's calls of his own accord. Bag is பை. After saying அப்பாடா, அம் மாடா also adds on குட்டோடா, பாப்பிடா: குழாய் திருப்பினால் என்ன வரும்? தண்ணீர் looking at the same in John's Road on the way from Kothandaraman's house. (105.5)

1 9 4 Vomited oil. Coffee. Felt it unpalatable. Sees pictures in picture box selected for him and names each. When door is shut asks from outside யாரு. Sees keys in Gopu's drawers and says சாவி. Takes தலையாணிதொட்டி(ல்) and also hugs to தலையாணி in தொட்டி. Lifts easy chair and says தூக்கி. Wants to open shelf and have கோலி அப்பிச்சி. Hugs pillow round legs and plays nī lying posture. Looking at the hanging tape in pillow says வால் Points to சாக்கடை and names it. Listens to folk song-reciter and gives him a shirt. Names சாக்கடை on

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seeing on in Alandur bazaar. Names peas கடலை (கயை) Very active and playful in the temple at night. Runs about and goes alone to the sandy ground below the tower and plays. Exhibits his pranks to children and people there. Putting pinches of sand on sisters and children. Going near them and coming back. Remembers pictures in his picture collection. Asks elder brother to make noises of animals and birds as asked him by naming one after another. Takes eyelids above as though to frighten in imitation of next house Singh. (106.2)

1 9 5 Says வாணம் to sister for coming to மாம்பலம். Names parents as if choosing them to go to Mambalam. What does the folk song reciter do? டம்டம். On the way to Mambalam names persons in Saidapet house. Answers questions in uncle's house. (Tap, Balloon, Temple.) Goes about freely in and out of the house there. In the pooja room prostrates, beats cheeks, bows. Names clock டிக், டிக். Asks for கோலி. Before starting for மாம்பலம் when father says பின்னிக்கோ and put on clothes he adds பூ, மை, சாந்து etc., necessary for toilet. (107.0)

1 9 6 Laughs heartily at his brother swinging from the swing hung from a tree in the backyard and at plucking leaves by self from margosa tree, closes and opens heavy door (the street doorway) peeping at father sitting in the pial. Turns cycle pedal by self and when pedal does not turn, presses with one leg and when it comes up turns again with hand with force and quickness. Laughs

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heartily at pictures of Engine and colours. Takes in Horlicks seeing pictures at the same time. Takes up the Pongal Number of அம்புலிமாமா says of his own accord அம்பிமா, அம்பிமா. While tasting salt given by brother showed displeasure by contortions in face. But while eating jaggery is jovial. Presses the round flat lid in tin with hands to make it firm. Seeing sister indisposed says ill ஊ. Continues to exhibit tendency to look at faces of people in naming picture for their approval and approbation. Says வால் in rat and mouse pictures. Counts wheels in picture of car. Learns to name chalk as சாக்கட்டி. Draws concentric circles without break like spiral curve. As he sees picture of ஆடு says அம்ம (cry) and இலை eating leaves. As he says சாக்கட்டி says also டப்பி. (107.7°).

- 1 9 7 While seeing scissors says தக்கி and connects it with மாம்பா cutting mango. When Ambulimama is received by post, wants it himself, names it அம்பிமா. Names the cover picture as வங்கிணி after his brother. Looking at picture of Engine repeats ஒ, திக் திக் number of times. Drags father to conversation by loudly and lowly saying அப்பா, அப்பா. When father tickles him laughs heartily and தேசங்கு ராஜாவுக்கு என்ன கொடுக்கணும்? சட்டை. (Remembers he gave a shirt the other day.) Recognises and names ass in the street. Relishes mango pickles eats one by one as he goes into kitchen. Says பூரி. Repeats நுங்கு when it is sold in the street. Reminds himself of the next door

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மாமா at times of eating, drinking Horlicks as though he would threaten if he (child) did not eat or drink. Feels shaven head and says பொப்பை (for மொட்டை) of his own accord. Takes a tiny broom and says துக்கி for குச்சி. Inserts a piece of துக்கி in pen holder. Raises it above and says வித்தை. Calls the currency notes காசு. Sees and names குதிரை on the way of T.U.C.S. (108.2°).

- 1 9 8 Recognises and names குதிரை standing opposite the house. Sees life fish in water and calls மீன். Bursts out into tears and covers face on father's lap when the latter rebuked him during meal time. From at a distance refers to அப்பா, அப்பா indicating that father rebuked him. In enumerating to brother the names of animals for imitating their cry includes சிங்க also whose cry he has heard through brother. Taking a punched board says ஒட்டை. Does not feel shy when Pudukotah aunt comes — was quite free with all, spoke and answered questions as usual. Normal activity. Getting காசு from aunt goes out to street as though to buy அப்பிச்சி. Lifts up an iron weight. But feels unable half way gives it to father nearby (110.1°).

- 1 9 9 Names pictures in his set. Names Gandhi's picture காந்தி. Calls girl visitor by name பாஸு. When he can't take out a tennis ball from a basket seeks help of father for taking it out. Feeds his clay toy elephant with chips. By looking at a saree says அம்பு as she wore it in the previous day when she was here. Does not like the girl

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visitor in looking at his getting up the stool in Gopu's room so as to see the car in the calendar. Gets down and runs after her. Asks for ஐ ice. Brings down all beds in the bed rack for getting a mat for aunt. Brings one, spreads it and lies down himself on it. Sleeps in the evening and continues all in the night. (102°).

1 9 10 As sister rolls the mat says
பாய் சு(ரு)ட்டி Wakes up sister saying ஏந்து (Get up). Picks up a சோழி and names it. Rolls paper and blows through it. Also inserts a pen holder in it, makes it long, blows through mouth with the penholder in mouth. Names அவிசிறி. Says அம்பிமா, வங்கிணி. Gets the same from brother, sits in easy chair and looks through it naming things he knows. Names கோலம் in it and also the ஊசி (pin) fastened to it — of his own accord — and also names கோலம் as sister draws on floor looking colours as usual சேப்பு, நீலா looks into detail in pictures. அப்பா, பாப்பா, கீக்கா in one picture. Brings scented stick tube when asked. Pours water and says மழை Takes and names குங்கு (குங்குமம்) Says இளநீர் when brother breekes a coconut and gives him a cup of it calls aunt பீம்மா. It more noisy today after food. What does postman bring? Ans. அம்பிமா as he was just handing over a copy of the same. Asks for சாக்கு chalk from மாமி in opposite house. Says பாக்கு when asked what he has in his mouth. Fills a tiny vessel with onion கோலி and throws in the street. Turns pedal quickly and if it comes to a still,

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presses with leg; raises it, then applies hand in turning. With books one with blue cover another with orange it நீலா and the latter சேப்பு. cover points to former calling Repeats it. However can't say that the colours have been sixed. Gets up the rocking horse with little help. Walks on toes with joke and pleasure. Names குதிரை (107.8°).

1 9 11 Says aunt is பீயம்மா, Says கோ as she was churning curds. Rocks on horse with ease by self with no support or help. Says குதியை வண்டி in child's language. Sister ஆவு becomes சரோ her usual name. Also says சாத்துக்குடி as one sells in the street. அப்பிச்சியம்மா. துக்குனியம்மா Some childish prattles. Walks on toes ஜிங் ஜிங் ஜ as the sisters say while carrying him in their arms. Having a wooden and clay elephant in hand says ரண்டு Says ஜிங் ஜிங் ஜ carrying an elephant in his hand and walking on toes. Father says in temple கோயிலைச் சுற்றி வரலாம். Having gone round inner temple once and having heard சுத்தி says சுத்தி and goes round another inner temple. Coming out goes round two outer temples a good number of times, does it with pleasure, liking, sincerity. When there is one in the way bends and continues his rounds in the சனீச்வரர் நவக்கிரக man-tap. Says ஜிங் ஜிங் ஜ சாமி, Points to with first finger and says இதோ jumps up and down peacock vahanam holding வாரை. Says பொப்பை for மொட்டை. Asks for ஐ when it is sold in the street. Also ஞாவு becomes போனை

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(பூனை) by looking at a kitten and saying the correct name after sister. Recognises. Names கழுதை. வங்கிணி என்ன பண்ணு? Ans. சண்டை.

- 1 9 12 Names rain as மயை. Names pictures in primer to girl visitor Bhanu. Collects chunam plasters on pial and throws in street வாசே. Names picture in அம்புலி மாமா bound volume. Sitting on the lap of sister. Wants to see all his picture cards set. Names அம்மா cow as மாவு (மாடு) to-day. Wakes up at night just at the time of temple procession sees God, decoration. Says டம்டம், சாமி, ஆனை. Kept awake for some-time. யார் எடுத்துக்கொண்டு போனா? அப்பா, On the way to the Procession hears mother's voice and says அம்மா. (96.7°).

- 1 9 13 Tasting a piece of bitter guard shows displeasure by contortions in face and throws it in the vegetable basin. Soon after waking up in the afternoon asks for கீக்கா. By sitting on legs says ஆனை ஆனை. Spreads towel and lies down. Also goes in search of தலைகாணி going to the pial asks for ஜ (ice) having already taken பம்பாய் மிட்டாய் (நிங் நிங்). When asked to fondle (கொஞ்சு) the wooden toy, kisses it saying தங்கம், பவுன், வெள்ளி just like his sister saying to him. Names his toys டப்பா, டப்பி, காக்கா, சாமி, கோழி—Pushes a tin with a stick Names colours in pencil holder. சேப்பு, நீலா, மஞ்சா at random though all the three colours are seen there. போல மாமா, குளமம்மா prattles like these: Regular in looking

Y. M. D.

at and naming his picture collection. Engine particularly noted named. Holds eyelids as if frightening like the next door Singh. Goes round the screen இப்பி சுத்தி. Feeling the beard and experiencing a new sensation laughs at it. Walking on toes saying ஜிங் ஜிங் ஜ as on yesterday. Asks brother to make noise like animals and birds he himself names and makes these noises. Asks for கோலா (கோலக்குழாய்) and draws கோலா with it. (103.1°)

- 1 9 14 Holds the left hand in the form of a cup and transfers his காராபூந்தி from the plate in the right hand. Feeds his wooden toy with the same. Recognises father in a group photo. Creates laughter in others by indulging in some prattles carrying a marble in a plate and walking on toes. Names Gandhi picture. Looks at Geetha picture and says சாமி, குதியை Turns pedal round and round. When at first it does not rise up, presses it with right leg twice or thrice and as it came up little by little began to apply hand and turn it round. Does it briskly, quickly. Sees one more pedal and says ஒண்ணு ஒண்ணு pointing to each. Looking at pictures in அம்புலி மாமா bound volume, names எலி, கோலம், இஞ்சின், கோவில், பப்பாப்பு (மத்தாப்பு), கோங்கு கொக்கு, காசு, கொடி, கிர் (aeroplane) கார், போனா, (பேனா). and when the book is finished says ஆச்சா. At the time of noting these observations takes away the cap of the pen, fits it to the pen and saying சுற்றி turns it round. Takes away the pen this way number of times and repeats

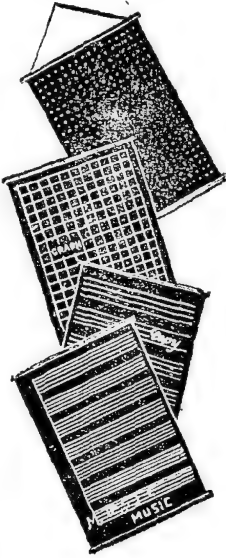
Y. M. D.

fitting Cap. Blows through Cap. When the nib pricks him in forcing pen from father's hands and when he shows a mild angry face, moves away to sister near him — says உள்ளே and gets in — அக்குனிமா, அபியம்மா, கோனம்மா, ஆக்குதமாமா, ஊத்தமாமா, தக்குனிமா — some prattles. மஞ்சள் is நமாம் Khaki is well recognised காகி. Pours on head a chombu of water saying ஜே. Sells ribbon by holding one in hand and saying இப்பன். Names Nibs- ஊசி, Cries

Y. M. D.

when mother rebukes him. But softens soon. Inks his nail with pen as his brother used to do for him. Goes alone after 2 visitors. Follows a shepherd driving a small flock. Says ஆடு and cries அம்மா. Also sees another flock and says பெரிய a bigger one. Sees baloon in bazaar and says நீலா, பச்சை (சப்பை). Looking at a picture of boxing says சண்டை. Asks sister to get up ஏந்து as she was sitting near a pillar which he wanted to climb up. (103.9°).

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THE FIFTYFOURTH MADRAS STATE EDUCATIONAL CONFERENCE

OFFICE OF THE SOUTH INDIA TEACHERS' UNION

Raja Annamalaipuram, Madras-28.

10th January 1964

Sir/Madam,

At the invitation of the Tanjore District Teachers' Guild, the S. I. T. U. will hold the 54th Madras State Educational Conference at Kumbakonam in May 1964. May we request you to bring this fact to the notice of the members of your Association and take such steps as may be necessary for the success of the Conference ?

The attached voting paper contains the names of the six persons nominated by the Executive Board of the Union at its meeting held on Saturday, the 9th November 1963, in connection with the Presidentship of the ensuing State Educational Conference. You are requested to be good enough to have the vote of your Association recorded in favour of ONE AND ONLY ONE of the six candidates and to return the voting paper with your signature in the specified places so as to reach the office of the Union on or before the 15th February 1964.

A voting paper will be declared invalid if

(1) the voting paper is not received on or before the 15th February 1964.

(2) the vote is recorded for more than one ;

(3) the signature of the Secretary of the Association is not found in the two appropriate places, and

(4) the instruction given in N.B. on the voting paper is not adhered to.

It will be a great help to the Reception Committee if the Union can give them definite information regarding the number of delegates attending the Conference and desiring to have arrangements for conveyance, boarding and lodging. The Executive Board therefore appeals to you to co-operate with the Office of the Union and the Reception Committee by taking action on the following lines.

Each association is requested to send a list of its delegates along with the delegation fee at *Rupee one* per delegate so as to reach the Office of the Union, Madras-28, not later than 31st March 1964. The names of delegates will be published in the May issue of the SOUTH INDIAN TEACHER.

Resolutions which your association may like to take up for discussion may be communicated to the office of the Union by 31-3-1964.

We appeal to you once again to do all that you can by giving wide publicity to the ensuing Conference so as to make it a success.

Yours faithfully,

T. S. RAJAGOPALAN,

A. K. SITARAMAN, Secretary.

President. V. SARAVANAN

Joint Secretary

THE SOUTH INDIA TEACHERS' UNION

EXECUTIVE COMMITTEE MEETING

A meeting of the Executive of the S.I.T.U. was held at 10 a.m. on Saturday, 9th Nov. 1963, at the National College School, Trichinopoly. The members of the Executive Board, and the representatives and Secretaries and Presidents of the District Guilds were present.

Members Present: Sri T. S. Rajagopalan, Sri C. Ranganatha Aiyengar, Sri Bangaru Rajendran, Sri A. A. Samy, Sri S. Subbayan, Sri M. Victor John Selvaraj, Sri D. Antonysamy, Sri A. T. Antoniswami, Sri V. Antoniswami, Sri V. Shanmugam, Sri T. Krishnamachary, Sri V. Meenakshisundaram, Sri P. R. Subramanian, Sri P. Acariappan, Sri S. Subba Rao, Sri N. K. Venugopal, Sri L. Mariapragasam.

In the absence of the President of the Trichi District Guild, Sri N. K. Venugopal, Vice-President, S.I.T.U., welcomed the members. Sri T. S. Rajagopalan, Secretary, read the minutes of the previous Executive meeting which were approved or adopted unanimously.

Sri T. S. Rajagopalan, Secretary, explained the financial position of the S.I.T.U. and appealed to the members of the Executive to help in enrolling more and more subscribers for the *South Indian Teacher* and *Balar Kalvi* and in securing advertisements for running the above two journals without incurring any loss. The Secretary reported the activities of the various Sub-Committees and read out the recommendation of the S.I.T.U. Benevolence Fund Committee, which were approved unanimously. Sri A. K. Sitaraman, President, S.I.T.U., spoke about the *Junior Scientist* and requested the members to encourage the school children to purchase and read the journal.

The following six names were proposed to the Panel of Presidents for the forthcoming Annual State Educational Conference:—(1) Dr. Mathai, Vice-

Chancellor, Travancore University, (2) Principal Sri A. Srinivasaraghavan, (3) Rev. D. Thambusami, (4) Dr. R. Sundaram, Bishop of Tanjore, (5) Sri Manavala Ramanujam, and (6) Sri S. Balakrishna Joshi, Headmaster, Hindu Theological High School, Madras.

Resolved that the President of the S.I.T.U. be empowered to nominate for the Council of AIFEA 10 members representing the S.I.T.U. from among the delegates registered at the Office of S.I.T.U. It was desired by the members that nominations be made from among the following members provided they pay the delegation fee in time:—(1) Sri P. R. Subramania Iyer, A. C. High School, Thallakulam, (2) Sri V. Antoniswami, Vice-President, (3) Sri Fazlur Rahman, (4) Sri P. R. Raghavendra Rao, (5) Sri T. Krishnamachari, Secretary, Madras Teachers' Guild, (6) Sri V. Minakshisundaram, Secretary, Madras Teachers' Guild, (7) Sri N. Shanmugam, President, Madras Teachers' Guild, (8) Sri D. Sebastian, (9) Sri A. K. Sitaraman, (10) Sri C. Ranganatha Aiyengar, (11) Sri T. S. Rajagopalan, (12) Sri L. Mariapragasam.

The following resolutions were passed:—

1. Resolved to write off Rs. 200 (Rupees two hundred only) due to the S.I.T.U. as delegation fee from the Trichi District Teachers' Guild in connection with the State Educational Conference held at Thiruchirapalli in 1961, accepting the contention of the Trichi District Teachers' Guild.

2. Resolved to request the authorities of the Railways to restore the individual railway concession to teachers of all categories.

3. Resolved to request the Government to return the sum collected from the teachers, under the Emergency Provident Fund Scheme.

Some members spoke about the uniform dress for teachers and the house was not in favour of compelling the teachers.

Sri T. S. Rajagopalan, Secretary, thanked the members of the Working

Committee, the Secretaries and Presidents of the District Guilds and representatives of the Guilds for having attended the meeting and thanked the authorities of the National College School for providing all facilities for conducting the meeting.

FROM OUR ASSOCIATIONS

THE THANJAVUR DISTRICT TEACHERS' GUILD

Proceedings of the meeting of the Thanjavur Dist. Teachers' Guild held at 2-30 p.m. on 14-12-1963 at the Srinivasa Rao High School, Tiruvaiyaru.

The Executive Committee met at 1-00 p.m. with Sri A. V. Tirumalaiswami in the chair, and finalised the agenda for the Council meeting.

The meeting of the Guild Council commenced at 2-30 p.m. with the President Sri A. V. Tirumalaiswami in the chair. After prayer there was an introduction of members. There was a good gathering of representatives of the various Associations besides a large number of teachers of Elementary and Higher Elementary Schools of Tiruvaiyaru who attended the meeting as observers.

At the outset, the President referred to the death of Mr. John F. Kennedy, the President of U.S.A. and the tragic end of the five Indian Officers as a result of an air crash in Kashmir on the 22nd November, 1963. The Guild Council recorded its deep sense of sorrow at their deaths by observing silence for two minutes.

Then Sri K. R. Ramanathan Iyer, B.A., L.T., Headmaster, Srinivasa Rao High School, Tiruvaiyaru, extended a hearty welcome to all those who attended the meeting.

The President in his opening remarks dwelt on the various problems confronting the teaching profession, such as the 'God-Father Scheme', the 'New Pattern of Education', 'Examination System' and 'Uniforms for teachers'.

Mr. S. Ganapathi of Papanasam who initiated the discussion of 'Our Educational Problems' dwelt on the various aspects of education and spoke about the efforts and the achievements of the Teachers' Organisations in improving the lot of the teachers. He was followed by a few other teachers.

Then the Secretary Sri K. V. Rajagopala Iyer, gave an account of the activities of the Guild and appealed to the affiliated associations to be prompt in paying their affiliation fees and to attend the Guild Meetings in larger numbers. He also, requested those who attended the meeting to persuade the other Teachers' Associations to become members of the Guild.

Then the Guild Council adjourned for Tea. After 'Tea', the Council met again and adopted the following resolution on the question of the abolition of the Teachers' Constituency in the Legislative Councils of the States.

"The Guild Council views with concern the recommendation of the Election Commission that the Teachers' Constituency in the Legislative Councils (Upper Houses) of the States may be abolished on the ground that the teachers are represented by the Graduates' Constituency. The Guild Council feels that this argument of the Election Commission is untenable since a vast majority of the members of the teaching profession are not graduates. So the Guild earnestly appears to the Government not only to retain the Teachers' Constituency but to grant franchise to the Teachers in Elementary Schools also".

Resolved to request the Government :

1. To appoint Extension Educational Officers to the Panchayat Unions from among teachers only.

2. To treat the teachers and teacher managers of Elementary Schools as on duty when they go to the Treasury on the first of every month to cash pay bills.

3. To fix the teacher pupil ratio as 1:25 in the Elementary Schools fixing the strength on Standardwar basis.

4. To allow Pre-vocational instructors in Higher Elementary Schools and Senior Basic Schools to draw full time scale of pay even if they work for 18 periods a week as it was in vogue previously.

5. To allot seats on district-war basis for the training of Tamil Pandits in the Training Colleges.

6. To stop the collection of the Emergency Provident Fund contribution and refund the amount so far collected, to the teachers in view of the soaring prices of food stuffs and other articles.

7. That the commencement and closing down of the work for the day in Elementary Schools may be left to the discretion of the Managements, taking into consideration local conditions and environment.

8. To increase the casual leave of the teachers from 12 to 15 days in view of the abolition of the three optional holidays.

9. To extend the pension scheme to the Non-teaching staff.

10. To pass orders waiving the collection of special fees for a second time in any of the Board High Schools from children of teaching and non-teaching staff of schools if they have already paid the special fees for that particular school year in some other school under the same Management

following the concession granted by the D.P.I., Madras to pupils admitted in the newly opened schools, in his R. C. 1961-GI/63 dated 3-11-1963.

11. To make it obligatory on all Managements to allow the special pay of Rs. 10 to the language teachers who have twelve periods of work in the Higher Standards.

12. To grant the scale of Rs. 125-5-175 plus D.A. to the Physical Education teachers of Higher Grade and Secondary Grade Trained Craft Instructors working in High Schools.

13. To enhance the maintenance grant to Aided Elementary and Higher Elementary Schools from 10% to 20% in view of the high cost of equipments and building materials.

14. To construct houses to the teachers near the Schools.

15. To expedite the sanction of advance from the Provident Fund to the teachers who apply for loan.

16. To refix the pay of Secondary Grade teachers who are working in the Board High Schools with due weightage considering their previous service as Secondary Grade Teachers in Board Ele. Schools as per G.O. issued recently.

The Guild Council then felicitated Sri S. Swaminatha Desikar, Teacher, Tiruvaiyaru, who has recently received the State Award. Sri N. Govindarajan, Asst. Secretary of the Guild, spoke eulogising the services of Mr. Desikar as a teacher. Sri S. Swaminatha Desikar gave a suitable reply and thanked the Guild for the honour shown to him.

OUR BOOKSHELF

Receipt of the following publication is thankfully acknowledged :

1. The Hindu High School, Magazine, Triplicane, November 1963.